

8-7-1961

Evangelical Visitor - August 07, 1961 Vol. LXXIV. No. 16.

J.N. Hostetter

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Evangelical VISITOR

August 7, 1961



Courtesy of World Vision Inc.

EDITORIAL

The Subtlety of Self

IF SATAN is particularly adept in any one field, it would be the field of deceit. His range, from an Angel of Light to a Roaring Lion, or being the "son of the morning" to the "ruler of the darkness of this world," suggests his ability for conformity to almost any situation.

Man's sinful nature comes from Satan. "Ye are of your father, the devil, and the lusts of your father ye will do." Satan's serpentine likenesses are the incorporate realities of a sinful nature. Being sly, cunning, and treacherous, the devil, with ardentness next to God Himself, uses all means possible to accomplish his evil ends.

Deliverance from such mortal foes as Satan and self is a miracle in itself. Such is possible only in the Cross. Here at the Cross Satan's head was dealt a death-dealing blow. "But now we see not yet all things put under Him." The final banishment of Satan and sin awaits the Second Advent of Christ.

In the meantime, Christ left a most meaningful order for His redeemed ones—those who have received a pardon of their sins and a deliverance from self at the Cross. The order is, "Watch."

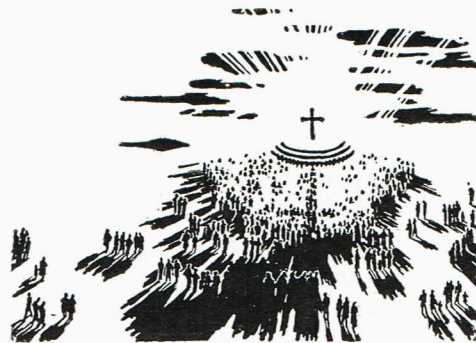
It is evident that Satan never slumbers or sleeps. In no case will he accept any defeat as being final. At no point will he hesitate to change tactics in his manner of operation. The term "watch" that Jesus used in Matthew 26:41, "Watch and pray, that ye enter not into temptation," is found nine times in the New Testament in addition to its use in the Gospels.

That Satan's primary target is the Church (Christians) needs no supporting argument. If he fails in keeping sinners from a transformation at the Cross, he then releases organized forces to create all the havoc possible in the lives of Christians. He fully understands that until such time as believers are glorified in Christ, man's sinful nature remains a possible point of contact. Here he plays every imaginable tactic to hinder Christ and His cause.

He promotes error in theology. A bishop, high in the echelons of national and international church life says earlier missionaries had a sense of urgency because "those who have not believed are lost." The bishop goes on: "We do not say like our ancestors, that all who have not accepted Christ are going to hell. We do say that it is the birthright of every single human being born into the world today to know that he has been

redeemed by Christ, and to have the opportunity freely to accept or reject that salvation" (*Christianity Today*, Editorial 7-17-61).

Satan delights in means that reduce effective Christian living and its witness. He interferes with schedules of worship, public and private. Confusion between the power of the Holy Spirit and power which is psychic or natural leads to unsettled Christian experience.



A plea for adaptations in method and practice in church life can be a voice for the accommodation of the flesh. A separation resulting in isolation and loss of contact with society spells mere meaningless routine in religious life. Sometimes Christians express a greater desire to be happy than they do to be holy. There is a voluntary type of humility which if truly identified is pride.

Little wonder that Paul said, "For I know that in me dwelleth no good thing." The degree to which one mistrusts one's self determines the depth of faith and trust that is placed in the Christ of Calvary.

—J. N. H.

The Rain Came Late

THE rains came late this year—six weeks late.

Those were six weeks of humidity and prickly heat. The farmers were concerned. Rice had been planted but the fields were drying up. The plowing and transplanting should have been done. Everyone knew that crop failure would spell famine. Still the rains didn't reach us.

The Hindus in Champa had an explanation for the delay. They said that a few weeks before a large monkey made its appearance in Champa. (Monkeys are rare in our town.) They said that one of the Christian leaders had gone after the monkey with a gun. As the man came near, the monkey was supposed to have sat up in typical Indian fashion and clasped his front paws together as if to

say, "Please do not kill me." The request, said the Hindus, was not granted. Now the gods were enraged to the point of withholding rain.

Many offerings were made to appease the gods, but still the rain didn't come. Plans were being made to take revenge on the killer of the monkey. It seems, however, that the Hindus were silenced when asked why they didn't take the dead monkey and report to the police if it meant so much to them and their gods.

Not long after this, a Hindu man came for treatment to the Mission General Hospital in Champa. In the course of conversation with Dr. Ella Bauman, he said, "We have prayed and sacrificed to our gods for weeks, and still no rain comes. Will you please request your God to send the needed rain?"

Dr. Ella prayed. Then she sent the man to the deacon of the church. He prayed and called others together for prayer. They prayed with the faith that God is able to send rain in His time.

The next day the rain did come. The fields filled up quickly. The mud walls had to be chopped open a bit to allow the excess water to drain. From our porch we watched the water tumble from the fields into the thirsty reservoir. This water would be used to irrigate surrounding fields. As we watched, Jesus' words became meaningful all over again: "Lift up your eyes and look on the fields."—Jeannette Thiessen in "The Mennonite"

EVANGELICAL VISITOR

Volume LXXIV

Number 16

Official Organ of the Brethren in Christ Church, published bi-weekly by Evangel Press, Nappanee, Indiana, to whom subscriptions should be sent.

Purpose: To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

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Subscriptions: \$3.00 per year. New Subscriptions: \$2.50 per year; Gift Subscriptions: \$2.50 per year; Sample Copies free.

Mailing label indicates expiration date. Include both old and new address with requests for change of address.

Entered as second-class mail at Nappanee, Indiana.

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YOU HAVE heard that it was said, an eye for an eye, and a tooth for a tooth; but I say unto you, Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also" (Matt. 5:38-39). "Ye have heard that it was said, thou shalt love thy neighbor, and hate thy enemy; but I say unto you, love your enemies and pray for them that persecute you" (Matt. 5:43-44).

Jesus thought of the Mosaic Laws as disciplines, or steps toward the creation of a new society made up of new people. His proclamation of the Kingdom of Heaven did not destroy the law but fulfilled it just as the fruit of a tree does not destroy the blossom but fulfills, that is, brings it to its highest culmination. Jesus climaxed this thought by pointing out the stages through which the Law of Retaliation had passed, and how it finally came to rest in the universal love of the Father's own heart.

There were four of these steps, each clearly defined and each progressing toward God's final purpose. First, there was the way of unlimited retaliation; second, that of limited retaliation; third, that of limited love; and fourth, that of unlimited love. Let us seek to discover the meaning of each of these steps.

The first method of dealing with one's enemies was that of unlimited retaliation. According to this principle, if somebody knocked out one of your eyes, you were justified in knocking out both of his, if you could get to him. If an enemy knocked out one of your teeth, you could knock out his whole set, if you were able. There was no limit placed on revenge. It was the law of the jungle; every man for himself. Like beasts, men would return a bite for a snarl. This philosophy might be expressed thus, "Kill my dog, I'll kill your cat; kill my cat, I'll kill your cow; kill my cow, I'll kill your mule; kill your my mule, I'll kill you." It's the same kind of stuff that some civilized, modern nations use today in fanning a minor incident into a full scale war. The daddy of this idea is the theory that "might makes right." If one has the power to inflict more injury than he receives he has the right to do so. The main thing is to make sure ahead of time that you have more strength than your enemy. Of course, all the while he will be making an effort to have more power than you, but it will be a lively contest, even though there might not be any survivors.

It became evident that the end result of this method would be mutual self-destruction. Therefore, a better way was sought, and the law of limited retaliation arose. This principle declared that if one harmed another, "Then thou shalt give life for life, eye for eye, tooth



Things New and Old

Dr. Clarence Jordan

for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe" (See Exodus 21:23-25; also Lev. 24:20; Deut. 19:21). According to this law if one knocks out one of your eyes you must not knock out both of his, just one. Or if it's a tooth you must not retaliate by knocking out all of his teeth, just one. In other words, limit your retaliation to the exact amount of the injury. Get even, but no more. Do unto others as they do unto you. This is the attitude that characterizes some modern business organizations. The books must exactly balance, penny for penny, dollar for dollar. It's also what many people have in mind when they speak of "justice." It is the most frequent basis of capital punishment.

Now limited retaliation is a sight better than unlimited retaliation, especially if you are on the receiving end, but Jesus felt that kingdom citizens should go further yet. He said, "All of you heard that it was said, 'eye for eye and tooth for tooth; but I'm telling you not to retaliate with evil. Rather, whoever whacks you on your right cheek turn to him the other also; and the one who wants to go to the law and take away your shirt, let him also have your under-shirt. And if someone forces you to go one mile with him, go two. Give to anybody who asks you, and don't turn your back on someone who wants to borrow from you" (Matt. 5:38-42). All this adds up to one thing: Let yourself be imposed upon.

The third stage is that of limited love. This method is prescribed in the Old Testament and is referred to by Jesus when He said, "All of you have heard that it was said 'love your neighbor and

hate your enemy'" (Lev. 19:18). Some devout Jews might have agreed with Jesus that if your neighbor, i.e., another Jew, knocked out your eye or tooth he might possibly be forgiven, but if it were an enemy, i.e., a Gentile, then he should be given the works. The idea was that there should be some limit to this love and goodwill business, and the proper place to draw the line was with your own race. In this way a man could have two standards of righteousness; one in dealing with kinsmen and another dealing with strangers. This is what happens invariably in a biracial society when the minority is fairly large. It is the bulwark of prejudice and is echoed in such cries as "Nordic Supremacy" and "Herrenvolk." It is also manifested in nationalism which is merely another form of prejudice, and is back of such slogans as "America for the Americans," not meaning naturally the original Americans, the Indians.

To be sure, love, even though limited to one's own circle is far superior to retaliation, whether limited or unlimited. But Jesus didn't feel that even this brought the law to its final goal, or fulfillment. It was making progress, but would not be complete until it arrived at unlimited love. "But I say unto you, love your enemies and pray for those who abuse you, so that you might become sons of your spiritual Father because He is making His sun to rise on the good and the bad and He is sending rain upon the saints and the sinners. For if you love only those who love you, what advantage do you have? Don't even the racketeers do that? And if you are polite to your brothers only, what are you doing that's so wonderful? Don't

even the nonbelievers do that? Now you all, you must be mature just as your spiritual Father is mature." Matt. 5:44-48)

Here Jesus is simply saying that, for Kingdom citizens, love must be the basis of all relationships and that it must be applied universally, both to one's own race and nation and to those of other races and nations. There must be no double-dealing, no two-facedness, no partiality. Hate has the same effect upon the personality whether its object is friend or foe. Spiritual traffic cannot be halted at the artificial borders of caste or nation. Some people rise up to say that this just isn't practical. It might be all right to turn the other cheek to a little baby enemy that can't hit very hard anyway, but it just won't work with a big, bad, grownup enemy who might knock the daylights out of you. Force is the only language some people can understand (and the only language some people can speak!) so you might as well be realistic about the thing. Suppose you try to be nice to everybody and give to those who ask of you and lend to those who borrow and let the guy who takes the shirt off your back have your undershirt, too, and then they take advantage of you. With human nature being what it is, can you go in for this until everybody is willing to live that way?

Then there are some people who say that it's very practical and will work if given a chance. They believe that even in the most cruel person there's a tender spot which will respond to a continuous bombardment of love and good will.

Citing many examples from history, they can present a strong case for the effectiveness of non-retaliation and active love. Many of them are willing to back up their belief in this idea with their lives, which within itself is a strong argument.

The truth might be that in its initial stages, unlimited love is very impractical. Folks who are determined enough to hold on to it usually wind up on a cross, like Jesus. Their goods get plundered and they get slandered. Persecution is their lot. Surely nobody would be inclined to call this practical. Yet in its final stages, unlimited love seems to be the only thing that could possibly have made sense. Crucifixions have a way of being followed by resurrections. The end of love seems to be its beginning. Only he who is foolish enough to lose his life finds it. It's the grain of wheat that falls into the ground and dies that lives.

But Jesus didn't tell His followers to love their enemies because it would or would not work. It probably never occurred to Him to raise the question of whether or not it was practical. He told

them that they should do it "that they might be sons of their spiritual Father." It was quite evident from the sunshine and the rain that the Father did not limit His love to those who love Him and obeyed Him and it was to be expected that the son should partake of the Father's nature. This course of conduct would flow as naturally from them as it would from Him. Being what He is, He can't help loving all men, regardless of what they are. Even so with God's sons. Their nature is not determined by the reaction of their enemies but by their relationship to the Father. So, in a way, Christians are at the complete mercy of their enemies, since by virtue of their complete surrender to the Divine Will they no longer have the freedom to cease being what they are. Bound by this higher loyalty, the argument of practicality is irrelevant to them. They do not for convenience' sake set aside their nature, anymore than a minnow transfers himself into a bird when in danger of being swallowed by a bass.

Of course, one does not have to be a son of God. It is purely a voluntary matter, though the choice is the difference between life and even death. Yet, if one does choose to become a son, then one of the conditions is that you love your enemies, pray for those who persecute you. Hate is a denial of sonship, because the Father, not having it in His own nature, never transmits it to His offspring. Or, if one confines his love to his own circle, he identifies himself not with God, who loves universally, but with the racketeers and pagans, who limit their love to those who love them.

So Jesus laid upon Kingdom citizens the obligation to "mature, as your Heavenly Father is mature." There has been much misunderstanding of this verse because of the translation *perfect* and because the verse is usually considered apart from its context. The Greek word translated *perfect* means to be perfected or completed or finished. It means to have all the parts, to have reached full maturity or the desired end. It is the word Jesus used on the cross when He cried, "It is finished." He didn't mean, "This is perfect," but that this was the completion of that phase of His ministry. It had come to its desired end. Paul also used the word in I Corinthians 12:9-10: "For we know by parts and we prophesy by parts but when that which is complete comes it supersedes that which is partial." Love, being whole, takes precedence over knowledge and prophecy, which are incomplete. Paul likens it to reaching maturity. Love is the adult stage. Without it, people "talk like a baby, act like a baby." Love is that which makes a man "outgrow childish things" and become mature.

This is almost exactly what Jesus means when He says, "Now all of you must be mature, just as your spiritual Father is mature." To talk about unlimited retaliation is babyish; to speak of limited retaliation is childish; to advocate limited love is adolescent; to practice unlimited love is evidence of maturity. It is the Father's desire that His sons become adults like Himself.

To be perfect, then, really means to quit acting like a child and grow up. Is this an impossible command or an unreasonable request for Jesus to make of His followers?

But like the Jew of old who sought a definition of "neighbor" (Luke 10:29), some Christians have been seeking to justify themselves with the question, "And who is my enemy?" An effort is made to classify enemies as personal or national, vicious or gentle, sane or insane, hopeless or redeemable, etc. Unfortunately (or perhaps fortunately), Jesus never answered this question: If He had, He might have told a story like the parable of the Good Samaritan, except that we perhaps would have called it the "Mean Priest" or the "Horrible Levite."

Nor did Jesus explain what He meant by love. Christians are still wondering about it. They wonder if fighting might sometimes be an expression of love; if perhaps certain conditions must be set up prior to exercising love; if there's a personal responsibility when executing a state's orders.

We just don't know all the answers. If we did, we couldn't be sure we had all the questions.

Until we know better, a safe guide for the Christian is to love all people. And a good definition of love is that given by Paul in the thirteenth chapter of First Corinthians:

"Love is bighearted and makes itself useful; love doesn't get jealous, it doesn't strut around, it isn't conceited, it doesn't misbehave, nor seek to have its own way; it doesn't fly off the handle or nurse a grudge; it's never happy about wrong, but it is happy over the truth. It puts up with everything, has faith in everybody, has all kinds of hope, endures anything. Love never quits."

Without this love, Paul says it's like looking at your brother through a trick mirror—"through a glass darkly." He appears distorted and misshapen and maybe inhuman. But with this love, you see him face to face as he really is. Your knowledge of him is no longer in part but full. You'll understand him as the Father and the fellowship understand you.

Chapter seven of the booklet "Sermon on the Mount," published by the Judson Press, Philadelphia, Pa. Used by permission.

Michael G. Badu, Bluffton College student, is enroute from his home town of Asiakwa, Ghana, to his goal of becoming a doctor of tropical medicine. Educated in a Scotch Presbyterian mission, Mike came to Bluffton from New York, where he attended high school. He chose Bluffton for his college education "because of its Christian principles, its high academic standard, the size of college and town, and because I thought my experience might be enriched here." As it has happened, Bluffton College has been enriched by Mike Badu. This account tells part of the story.

MIKE on a bicycle has become a familiar sight on the Bluffton streets during the past four years. So familiar, in fact, that probably no one dreamed that he was quietly working on a big idea in the months before Thanksgiving last year. Had people known, they probably would not have believed that it was an idea that would bring an invasion to Bluffton.

A Bluffton homemaker, Jean Triplett, wrote a letter, and slowly the town and college came to life. This is what the letter said:

"On the campus of Bluffton College there is a young African student from Ghana named Michael Badu. He has become involved in quite a situation. He has invited about seventy African students from Ohio colleges and universities to come to Bluffton over Thanksgiving recess for a discussion of Afro-American relationships. Then this enterprising fellow wrote to Dag Hammarskjöld and Governor Rockefeller asking them to participate in this adventure. (Unfortunately they sent regrets.) Mike thought the students might be allowed to stay in a college dormitory, and he planned to do all the cooking for them himself. While carrying the responsibility for all the planning for this meeting, he kept up with a full load of college studies. Now he needs help. This affair has all the possibilities of an exercise in brotherhood. Could you . . .?"

Bluffton Opened Its Doors

Of course everyone could. The town of Bluffton opened its doors, its churches, its hearts to Africa. No one will accept the credit for what happened: everyone says everyone did it.

President Lloyd Ramseyer put the facilities of the college at the disposal of the conference. The usual dollar fee for dormitory rooms was contributed by the community. The United Church Women took over the problems of meals and put moneymaking aside. Breakfasts

were furnished at the expense of the Businessmen's Association. Sunday dinner was planned as the final personal touch: all students were entertained in private homes of Bluffton's 2700 residents.

There Wasn't Any "Catch"

As the time drew near, Mike worried. Disturbances in the Congo increased. African nations at the United Nations were bitterly divided. Violence in New Orleans over integration of schools made headlines. All of this was reflected in phone calls and letters from the students to Mike. Their mood was belligerent and suspicious. Who was "back of" this conference, what was "the catch"?

Nevertheless, on the afternoon of

Thanksgiving Day, the first carload of students rolled into town. The students were cautiously curious as they got acquainted and looked at the conference program.

One said impatiently, "We don't want to listen to all those speeches: we just want to wire protests to the United Nations and the U. S. government and go home." Mike adjusted the plans, putting in more time for closed meetings and more participation by the students.

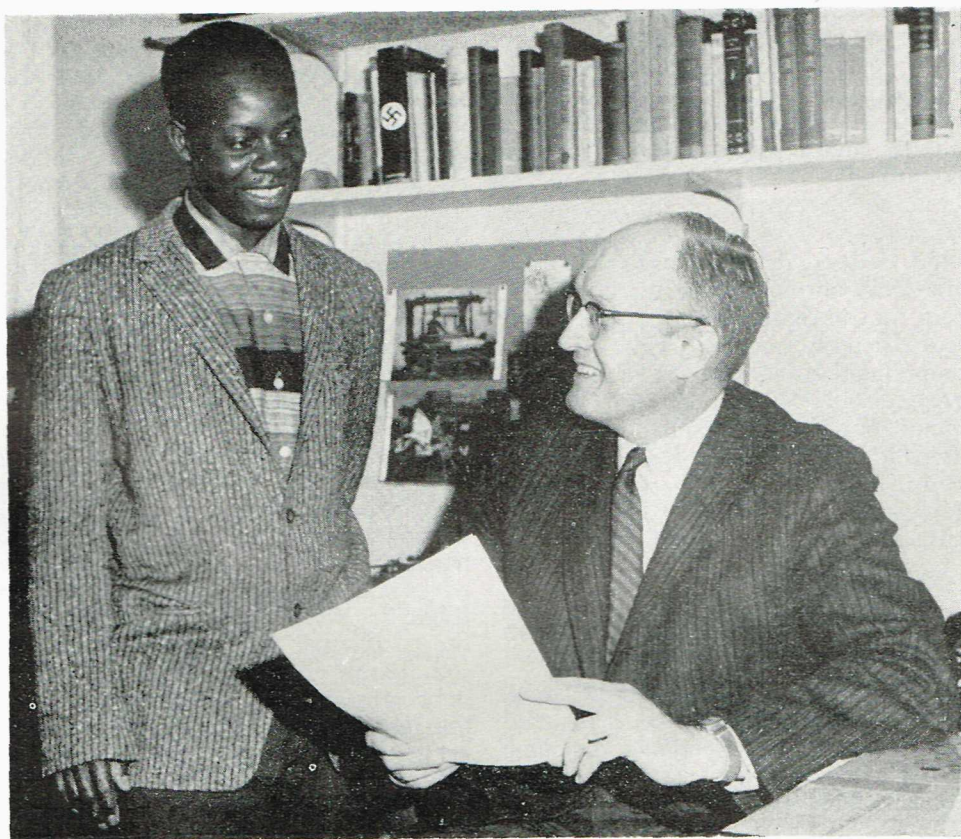
Friday and Saturday the conference was in full swing. Registration showed forty students attending fifteen Ohio institutions, and coming from twelve nations and territories: Nigeria, Ghana, the Congo, Tanganyika, Rhodesia, United Arab Republic, Algeria, Angola, Nyasaland, Uganda, Kenya, Sierra Leone.

Everyone Spoke Up

On Saturday afternoon, the floodgates of pent-up resentment against racial discrimination in the U. S. burst open. All the students had experienced some indignity, embarrassment, or even violence

Juliet Blanchard

Africa Came to Bluffton



Michael G. Badu discusses project with Dean Robert Kreider.

August 7, 1961

at the hands of citizens of this "nation under God, with liberty and justice for all." It got hot under American collars, but it was good to get this out into the open. Gradually the sheer pleasure of being able to have such a discussion in an interracial group relieved the tension. As one student said, "One thing we will be able to take home from America—freedom of speech."

That evening a banquet was served at the First Mennonite Church complete with candles, pine branches, and special music. The speaker was Dr. Frank Wilson of New York City, of the staff of the Commission on Ecumenical Mission and Relations.

Dr. Wilson had recently attended the celebration of Nigerian independence, and he could call African leaders Namdi Azikwe and Kwame Nkhumah by their first names, since he had known them as students when he was dean of religion at Howard University. The dissensions of the afternoon melted in the deep warmth of his loving spirit. The room was very quiet and emotions near the surface as he spoke of fellowship, community, love.

"We cannot escape our responsibility for making the world what God meant it to be," he concluded.

One student said softly, "He belongs in the Bible."

It Won't Be the Same

Although it was distinctly a letdown, Mike—as master of ceremonies in his yellow and black striped national robes—knew he had to announce the next item on the program: "Where do we go from here?" Jean Triplett, speaking for Bluffton said, "We go home. But don't expect it to be the same. You have changed and we have changed. We are part of each other."

And so forty Africans will eventually complete their education and return home. They will never forget the quiet little Ohio town which finally convinced them that its hospitality was a free gift from friendly people. They couldn't comprehend its outpouring of kindness, and one said, "We Africans will have to change our thinking: some of you do care about us." Another said, "I have been in Columbus two years, and this is the first time a white person has really wanted to shake my hand."

Bluffton—town and college—learned, too. Bluffton folks found out it was easier to be missionaries in their own front yards.

Mike, who started the whole thing, should have the last word, "I wanted African students to experience the same kind of fellowship with individual American Christians which I found in Bluffton," he explained, "and they did."

—*The Mennonite*



Finance and the Pastorate

Carl J. Ulery

FINANCES loom large in any church program. This has its merit. Spiritual emphasis is important but there is the matter of proper finance for a smooth operating program. Two areas of responsibility touch the life of the pastor: personal finance and church finance.

A pastor is much in the limelight, including his family life. Finances are included. What is considered normal for the average family is too often considered abnormal for the pastor. Then, too, events in the pastor's life and home are often magnified out of proportion by his parishioners. This should have a bearing in making decisions affecting the family. There is no family budget that needs more careful planning than that belonging to the parsonage.

More is expected of him in the way of entertainment and other incidentals, while at the same time his income is quite limited. It is important that he lives within his income. His congregation should never get the impression that he is above them in appearance and show; the people are supporting him. The challenge of the dedicated minister in finance and living close to the level of the average family of his parish has its rewards now and in eternity.

A minister of another denomination had such difficulties with his finances that he was moved to a new pastorate every year over the period of time his children were in school. They were never at the same school two years. How tragic this was, not only on the morale of the pastor, but the children as well.

A pastor should be cautious about debt. He should maintain a reputation that is above reproach. If bills cannot be met on time, the debtors should at least be contacted. Failure in this area greatly hinders the influence of the pastor and the effectiveness of his message.

As the congregation grows so should his

support. It is easier for a people to support their pastor if he is well liked. It is a wise pastor who in his local leadership can make suggestions to his people and church board which lead to increased support for himself and the total budget. Since the Brethren in Christ Church is sensing the importance of moving in the direction of a more fully supported ministry, this developing program calls for

skilled counselling on the part of a pastor.

Now as to church finances, it usually follows that one successful in personal finance can likewise give good leadership in the church's financial program. The pastor, as chairman of the church board, needs to give serious thought to the local budget. He should know something of the maximum his people can support. He should have no fears concerning the total general church program. Some are fearful the local budget will not be met (including salary) if large amounts are sent out of the local church.

Dr. Oswald Smith, former pastor of the People's Church, Toronto, Ontario, with a missions budget approximately seven times his local budget, has repeatedly stated that a church grows according to its liberality in supporting missions. He says, a church should not spend any more at home than it sends to other fields. Proper financing in the church is vital, serving as an incentive to spiritual growth.

The proverb "Nothing succeeds like success" is certainly true here. A spiritual church is a giving church. The Apostle Paul comments on this in II Corinthians 8:2, 5: "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality . . . And this they did not as we hoped, but first gave their own selves to the Lord and unto us by the will of God."

Pastors need to be objective, seeking special wisdom in guiding church finances. With a proper challenge people may often be led when they cannot be driven. The pastor must be the first to set the example for his flock.

—*Bishop of the Central Conference, Springfield, Ohio*



DR. BOYER ENGAGED IN ACADEMIC DEANS' CONFERENCE

Dr. Ednest L. Boyer, Dean of Instruction at Upland College, was invited to participate in the 1961 Intellectual Life Conference at Pughwash, Nova Scotia. The conference was held from July 18 to July 27.

The Association of American Colleges annually holds the meeting which brings outstanding educators together for study. Dr. Boyer was one of fifteen academic deans chosen from liberal arts colleges throughout the United States.

The ten-day conference discussed the importance of democratic institutions and was based on such writings as Alexis de Tocqueville's *Democracy in America*, Dewey's *The Public and Its Problems*, Swift's *Gulliver's Travels* and Plato's *Meno*.

Discussion leaders included President Richard Wiegler of St. John's College and Professor George Barton of Tulane University.

Dr. Boyer also participated in a conference on Educational Research and Experimentation which convened at Malone College, Canton, Ohio, July 7 through July 15, 1961. The purpose of the conference was to discuss experiments in education that have been conducted on the campuses of liberal arts colleges throughout the United States during the last year.

Dr. Boyer was asked to describe the Midyear Seminar that was held on the Upland College campus during the academic year. The Upland Seminar brought national attention to focus on the local college.

UPLAND MEN ATTEND STUDENT-FACULTY WORKSHOP

President John Z. Martin and Dean of Students Merle Brubaker, accompanied by Student Body President Preston Payne, will attend the 6th annual summer workshop sponsored by the Council for Advancement of Small Colleges. The workshop will be held at Lake Forest College (near Chicago) from August 14-17.

The workshop carries the theme "College Youth Speaks" and is sponsored by the CASC Commission on Educational Improvement. The workshop members aim to explore the campus and known academic life of the student in such areas as guidance and counseling, orientation, extra-curricular activities, inter-relations, tensions, and attitudes.

Expenses for the workshop have been underwritten by foundations which realize the importance of improving inter-relationships between the college faculty and student body.

The Upland men are participating in the workshop out of their strong desire to be constantly alert to new ways to maintain the fine standards of student-faculty relationships at Upland College.

DEVELOPMENT OFFICER AT FUND-RAISING CONFERENCE

Dick Wray Richardson, Vice President for Development at Upland College, attended the Chautauqua College Fund-Raising Conference at Syracuse University. The annual confer-

ence is offered to institutional fund-raising officers to provide them with up-to-date information on development and fund-raising trends on the college level.

Mr. Richardson was concerned with college solicitation while traveling to and from the conference which was scheduled the last week of July.



Howard Hall

Martha Moreland

VIEWS OF NCC GRADUATES

Two members of the Graduating class of '61 express their views on Christian education and the opportunities of this day.

VALEDICTORY ADDRESS

Mr. Principal, Staff, Board of Trustees, Honoured Guests, Parents, Friends, and Fellow Students:

I would like to prime your thinking toward what success is and how it is achieved. We are living in a day of so-called success in the fields of science, medicine, and various kinds of endeavour. Dreams of the past are now being realized. Scientists are learning to conquer space. Doctors are learning to conquer disease.

Everyone is striving for success. The child looks to his parents as an example of success. The youth sees success in the celebrated hockey player. Adults think they find success in a family, home, and economic security. Success has come to be measured by material prosperity.

In this day, insurance makes it possible for the sick or disabled to be almost as prosperous as the regularly employed. A boy, whose father had broken his leg, was asked how long his father would be disabled. The lad replied that he expected it would be quite a long time, because compensation had set in. Today, we have so much that we are materially surfeited.

But are material advances so all-important? Is our highest aim in life to live luxuriously and to possess all we desire?

The New Testament speaks of a man who had a bumper crop one year. He said, "I will pull down my barns, and build greater, and there will I bestow all my fruits and goods. And I will say to my soul, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.'" He had gained material security all right, but in the end

he lost his soul, which, to lose, is to lose everything.

The Christian's concept of success is different and higher. It may be difficult to achieve, but it is not impossible. I hope that we as graduates do not have the idea that the world owes us a living, but rather may we contribute something to the world. The road to success for graduates, or anyone else for that matter, is not an easy one.

First, we must be assured that we are right with God and man. People who do not have this assurance are frustrated. A person fighting himself will find that he is his own toughest opponent.

The world's greatest hope is for peace. If one of the world's leaders were able to insure a lasting peace, he would be hailed as the most successful man of our age, if not of all time. Although we crave for peace on an international level, it is more important to find it on a personal level. Personal peace is found through Romans—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Second, we must have the assurance of Christ's guidance in our life's work and activity. We will not all be missionaries as such, but we should know and do Christ's will for our lives.

The story is told of a lady who felt a call to go to the mission field. Circumstances hindered her, however, and she remained at home. In time this lady married and raised seven daughters. This mother had such a passion for missions, that she instilled this desire into each of her daughters. Each became a missionary, or a pastor's wife. This lady realized success because she filled her place of duty, and, as a result, increased the number of missionaries from one to seven.

To achieve true success, we must have peace with God and man, and we must offer our whole being to the Master's service. I hope that we graduates will realize this kind of success.

—Howard Hall, Hagersville, Ont.

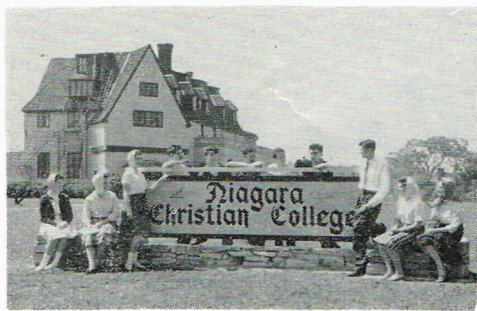
SALUTORY ADDRESS

Mr. Nigh, Board of Trustees, Faculty, Parents, Honoured Guests, Friends, and Fellow Students:

In the name of our loving Master, the Lord Jesus Christ, we greet you on this wonderful occasion.

Together, as a class of graduates we stand at the foot of a great mountain range, to salute the breaking of the dawn and to place our hands anew in His. We also come to express our deep appreciation to all those who under God have helped to make this day possible.

"Every good and perfect gift cometh down from the Father above." The unfailing goodness of the Lord Jesus Christ has been impressed upon us day by day as we have lived and studied at Niagara Christian College. Someone has said, "that gratitude is the memory of the heart." And our hearts will always remember with gratitude the loving but insistent en-



The Graduates are surrounding their parting gift to the College. The new sign is located at the College entrance, and is quite imposing from either direction of travel.

couragement of our optimistic parents, who have made sacrifices to give us a good education. The gift they have given to us we shall never be able to re-pay. Much of the credit for our accomplishments, goes to the teachers and faculty who have spent many hours working with us. Through their guidance, and high principles displayed to us in their daily teachings they have helped to mould our characters. Certainly the teachers this year have gone the "second mile" in every respect. Those of us who are boarding students would like to express our thanks to the kitchen staff who have worked hard, trying to satisfy each of us. We would also like to remember our caretaker who has done his best to make this year as comfortable for us as possible.

There are also those who have supported us with their prayers and gifts behind the scenes. I speak particularly of the many Brethren in Christ Churches and their interested friends. To each of you we say a warm "thank you."

Niagara Christian College has endeavoured to develop the whole person. Spiritually, we have learned, "that the fear of the Lord is the beginning of wisdom." This verse has been stressed through various phases of life at school this year, such as during the fall and spring Christian Emphasis Weeks, Bible classes, Prayer Meetings and Chapel services. Scholastically, we have been encouraged to "study to show ourselves approved, workmen that need not to be ashamed." Socially, we have been made to realize "that no man lives or dies to himself." Tonight, our minds are filled with many happy memories of the past year, such as the dorm life, the Ottawa trip, the class parties, the junior-senior banquet, the choir tour, the basketball and hockey games. Although our prime reason for being here at school was to broaden our knowledge and to develop our mental capabilities, it will be these things which we will remember long after we have forgotten verb conjugations, chemical equations or historical events.

At the beginning of my address I spoke of a great mountain range of opportunity and so it is. We believe we "have come to this kingdom for such a time as this." I believe that if the Apostle Paul or Martin Luther were brought before the throne of God and were given the opportunity to relive their lives in any year they would choose "1961" as the year with the greatest challenge for Christian life and service.

"To serve the present age, my calling to fulfill, O may it all my powers engage, to do my Master's will.

Martha Moreland, Toronto

MESSIAH COLLEGE SUMMER ACTIVITIES

The following survey indicates the type of services and activities in which Messiah College students share.

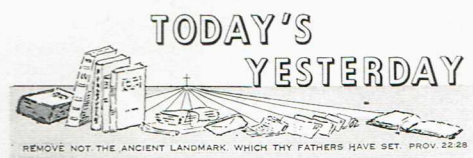
CAMPUS CONSTRUCTION—The new look in Girls Dorm rooms is the result of Tom Richendollar's and John Byers' ability with brush and paint. Boys' dorm third floor and home economics kitchen are receiving major renovations at the hands of Barry Flewelling, Dennis Henning, and Stanley Eshelman. The new home economics kitchen will include the former Clarion office and fitting room, providing up-to-date accommodations in selection and preparation of foods. The new chapel is scheduled for completion in August. Assisting on the finishing are Alden Long and Mark Wolgemuth, Bible and chemistry teachers. Also working on the chapel is Kenneth Wolgemuth, a freshman for this fall.

EDUCATIONAL ACTIVITIES—Three students are attending summer school sessions and five are completing practice teaching requirements for secondary teaching certification. Mervin Brubaker and Nevin Engle will be teaching in the Mechanicsburg area this fall. Bob Hamilton will return to Messiah College to complete his senior year. Joseph Ginder plans to go to the mission field. Practice teaching is done at the Hershey High School under the supervision of Lebanon Valley College. Secondary teachers who have completed their work at Messiah College receive the Pennsylvania Provisional Certificate.

MISSIONS AND VOLUNTARY SERVICES—Rev. and Mrs. H. T. Ho are serving at the Chinese Mission in New York. Harold Bowers is working at the Brethren in Christ Mission in New York. Irene Frank is serving at the Children's Home in Mt. Joy. Kathryn Kreider is in Voluntary Service in New York. LeRoy Walters, Luke Keefer, and Paul Wengert are in Voluntary Service in Greece. Ten of last year's students are serving as pastors and six are assisting at Kenbrook.

Other students are working in hospitals, nursing, factories, farms, carpentering, truck driving, and many other areas. Each year a number of girls serve as housekeepers or cooks for Harrisburg families. Some are working as waitresses in restaurants or motel service.

The challenge to the church, to future students, and Alumni is this: many students today are working their way through college, providing their own financial resources.



EXCERPTS FROM THE EARLY EVANGELICAL VISITOR

"Brethren and sisters, let us be a peculiar people zealous of good works, and let not the world lead us, but let us lead the world to Christ, by our obedience to Christ . . ."—Peter Fike, June 1, 1888.

"Said a little girl, 'Auntie, if all the folks in the world should think their

cross thoughts out loud, what a racket there would be!'"—Selected, August 1, 1890.

"I have experienced in my short Christian life that the more obedient I am to the teachings of the Spirit of God, the more joy and peace I realize in Christ and the stronger I become in the Lord."—J. C. Dick, September 15, 1890.

"John Wesley once wrote to one of his followers a letter which contained a bank-note and the text, 'Trust in the Lord and do good, so shalt thou dwell in the land, and verily shalt thou be fed.' His follower replied that he had often been struck with the beauty of the text, but had never seen such useful expository notes on it before."—Selected, December 1, 1890.

"Dear Aunt Mattie:—As other girls write to you, I thought I ought to write to you also. I went to Sunday School last summer. Our superintendent's name was D. G. Heisy. I like to go. We learn many things of Jesus. I had to commit a verse every Sunday. I am going to day school now. I like my teacher very well. His name is Jesse Asper. I like to go to meeting too. Papa and mamma go to meeting. They call papa a prohibitionist but I don't care. I am a prohibitionist too, and so is mamma, and so is my sister, and so are my six brothers. I think it is right don't you aunt Mattie? I am eight years old."—Fannie Mary L. Heisey, March 1, 1892.

"Every church has its cloudy as well as its sun-shiny days. Then 'let us onward go' and be not dismayed, for 'if God is for us, who can be against us?' Then let us all put our hands to the helm of the old 'Ship of Zion' and by God's grace and mercy we will eventually steer the grand old vessel into the port of glory . . ."—William Harris Guyer, March 15, 1893.

"When a man is seen at frequent intervals to eject a brown saliva, or to blow away a streak of smoke, he is not generally supposed to be a holy man."—C. Stoner, November 15, 1894.

"Sometimes we stand so firmly on a belief, a conviction, a doctrine, or a plan that the truth cannot be even wedged into our conception. By clinging to our most fondly cherished hopes and convictions, we have found that we may stand in defiance of Almighty God."—H. N. Engle, May 15, 1897.

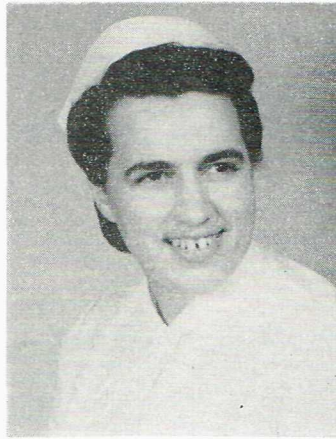
Evangelical Visitor



Velma Brillinger

On The Go for MISSIONS

As of July 11



Evelyn Noel

Velma Brillinger and Mrs. Armor Frey left New York on Saturday evening, July 1, about 9:30 p.m. They were due to arrive in Bulawayo on Monday evening about 8:00 p.m. Mrs. Frey's special interest is in visiting her son Glenn and family stationed at Mtshabezi Mission, Bulawayo, S. Rhodesia. (Not until the earlier part of that week," writes Brother Hostetter, "did we finally have confirmed booking for both these sisters. These transportation difficulties are not always easy to surmount." Much foresight, patience, and perseverance are required to put up with delays, uncertainties, and cancellations in bookings. Pray for those who must deal with these matters. M. C. K.)

Further Bookings

July 17, Beulah Arnold, on SS Freighter *Maas Lloyd*, Hamburg-American line, from Brooklyn, due to arrive in Bombay approximately 24 days after departure. She will be taking baggage for Dr. and Mrs. Lowell Mann, who travelled to India light because they anticipated being transferred to Africa. Now that they are staying on in India, a special permit had to be secured for entering this later baggage.

August 4, Doyle and Thelma Book and daughter Cheryl, from Los Angeles on MS *Africa Maru*, due to arrive in Japan on August 25.

August 14, Erma Mann and Lois Jean Sider by propeller plane from New York, to arrive in Bulawayo on August 16.

August 18, three 1-W boys: Carl Knepper, Earl Lebo, and Dale Hess, from New York, for Capetown, Africa—via SS *Robin Sherwood*, of the Moore McCormack Steamship Company.

September 1, Graybill and Ethel Brubaker, Evelyn Noel, and Martha Lady, from New York to Cape Town via steamship (name not yet ascertained) of Moore McCormack Company.

Henry N. Hostetter, Ex. Sec.

San Francisco, Calif., Conducts Bible School

"Living for Jesus" was the theme of the second Daily Vacation Bible School of the Life Line Mission held June 26-30, 1961. Each morning from 10:00 to 11:30 four classes were held for the 77 children who were enrolled. The average attendance was 56 with 32 having perfect attendance.

A contest was held among the four classes to help promote enthusiasm in attendance, bringing others, and bringing Bibles. This was won by the teen-age class taught by Mrs. Avery Heisey. Their reward was a picnic at the San Francisco Zoo.

Besides Mrs. Heisey other teachers were Doris Heisey in the Beginners Class with Don Ott as assistant; Rhoda Lehman in the Primary Class with Ethyle McMillan as assistant; and Esther Hennigh in the Junior Class with Virginia Jacobson as assistant. Miriam Frey from Upland was the director of the Bible School, and Emma Lutheran was her assistant.

The offering project this year was for medical supplies for the Navajo Mission Hospital. Thirty dollars and eighty-eight cents was received for this project.

Is God Able?

The six-year-old boy was dared by his sisters to pick the snake up by the tail. He did, and it was four hours later that the little sheep-herder came under the care of the Mission doctor. The ride by wagon to the mission hospital was not nearly that long but indecision and delays of a Navajo household at a time like this nearly cost the boy's life.

For several days Sammy's condition was serious and he received special duty nursing care as the swollen right arm suffered the effects of the venom. But God's healing hand restored this boy to

normal pursuits and a still sound right arm. God is able to do still greater things in the lives of this Navajo family which knows so little of the Gospel message.

* * *

The tent was eyed suspiciously in the summer of 1947 by those who wondered how long this particular invasion of white missionaries would last. Little did the observers know the extent and the cost of the effort that would be put into a gospel witness at this "mission in the sagebrush," and they probably cared less. The \$150,000 plant that confronts the powers of darkness in 1961 is a formidable witness to the truth that God is able to preserve His program.

* * *

The need for a worker was known in plenty of time. The matter was laid before the Lord and steps were taken to discover the Lord's will. But the months dragged on, and on—without the replacement. At what seemed the eleventh hour the Lord provided the answer in providing the new missionary at the right time, with the consecration and qualifications to fill the need. This flesh and blood answer to prayer is an inspiring testimony that God is able to provide for His work.

But tonight there are four burdens of yet unanswered prayer. The temptation ever persists to charge God foolishly. Is God able to provide the answer to these long-standing concerns?

One of these prayer burdens has persisted over the years. God has seemed to answer piece-meal in a sort of temporary way, yet the burden is never "done with." Is God able?

This second burden began as a tiny embryo but has grown to significant proportions. Human wisdom would seem to demand an answer with some finality, now. But the burden weighs heavy on this night as it has on many past. Is God able?

A problem, long dormant has suddenly come to life. Involving security, it demands the conscious guidance of the Holy Spirit. Apart from this, we stand to bear a witness akin to the bewildered and frustrated world in which we live. Is God able to lead here into paths of peace?

The fourth problem is a relatively new problem, but it needs an early answer. The Lord knows this, we are certain. What good can come from a tardy answer in so immediate a need? Is God able to provide this answer to His honor?

Tonight another missionary will retire with these words of our Lord running through his mind from Luke 11:9, "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

An Unforgettable Experience

Mapendla M. Moyo, Headmaster, Wanezi Central Primary School, S. Rhodesia

MANY of my African friends envied and told me that they greatly appreciated the way I did the job of interpreting for Dr. Billy Graham. I am sure I cannot say that it was a job, but can only say that it was the greatest joy in my life to do it.

When I heard that I was going to do this noble task, I was very excited indeed. I knew that there were many other men who could have done the job just as well, or even better than I; indeed I felt very small and humble before God and men.

Why did God open this greatest privilege for me? This is still a mystery to me even today. I am sure God alone knows why I was found suitable for that exciting occasion.

You can imagine how I felt at the Bulawayo Airport, when I was introduced to Dr. Billy Graham as his interpreter. Here I felt that it was my God who was opening this wonderful opportunity for me to witness for Him in all this. I am sure, God also wanted me to witness for my church in the city of Bulawayo during those days. Many people came and spoke to me, and asked me how I felt as the interpreter for Billy Graham. I was happy to tell them that God gave me this opportunity so that I would be greatly thrilled, blessed, and helped in my own heart and soul to witness for Him.

The greatest blessing this experience as Billy Graham's interpreter has brought is that I came to know many people and had a wonderful opportunity to speak to them about help and blessing I got through this piece of service.

It was amazing to see so many people, some who came a long way to hear the inspiring messages from this man of God. Throughout the whole meeting the Spirit of God prevailed, and every heart was warmed.

Where did this man of God get this great power to do what he did in Bulawayo? I think I can tell you where he got it! Before he delivered his messages, he spent much time with his God in private prayer. Many people wanted to see him and speak to him and have him write his name in their Bibles. As I observed, this kind of work did not please him. He avoided the crowd as much as



Mapendla Moyo is shown here interpreting for Alvin C. Burkholder.

possible. When I asked one of his men why Billy Graham did that he told me that Billy Graham does not want people to see him but Christ. This reminded me of what John the Baptist said about Christ.

To see all this from the man of God was a great lesson that shall never be erased from my mind and heart.

Many people felt like Peter of old, when he and other disciples were with Christ on the Mount of Transfiguration. They wished this man of God to stay in the Federation.

Oh, how I wish you were there to see for yourself exactly and clearly what the scene was like. As I observed from the altar, it seemed as if everybody came to the altar to be prayed for by the man of God. It was a wonderful, unusual, and very unthinkable sight to see people of all races, colour, and creed coming and standing side by side, all seeking help from God.

I wish to praise my God who made this wonderful experience come my way. I wish also to express my great appreciation to my old and good missionaries who trained and prepared me for this greatest experience in my life, during my stay at Matopo Mission as a boy. May God bless them all for what they did for me.

May this greatest challenge which I experienced challenge you in the United States to come to Africa or send us good and faithful missionaries, because the days are very evil.

My contact with Dr. Billy Graham and his associate evangelist, Larry Love, shall never be erased from my mind and heart.

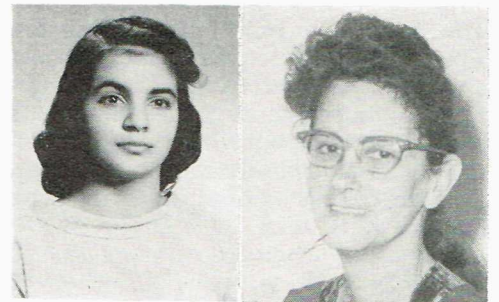
"Let the Redeemed of the Lord Say So"

"I am happy to work for the Lord"

I can testify to the fact that I am happy since I have learned to know Christ and have accepted Him as my personal Saviour. The more I walk in the ways of God, the happier I am; nothing of this world can give what He gives. I thank the Lord because He protects me in His loving arms, frees me from sin and filling my heart and my soul with peace and light drew me out of the darkness in which I was living. I know that in difficult moments I find in Him counsel and refuge; He is my Rock and my best Friend.

I am happy to work for the Lord as a teacher in the Sunday School and to teach the little ones the Christian way, because these children who remain faithful will be the future leaders of the work which is so sublime and marvelous.

Maria Nelia Brizuela, Cuba



Maria and Consuelo

"!Diganlo asi los redimidos de Jehova" . . .

I thank the Lord for saving me twenty years ago. I received Him as my personal Saviour and praise His name for the many blessings I have received. Jesus has always been my Help, and my desire is to serve Him every day with more love.

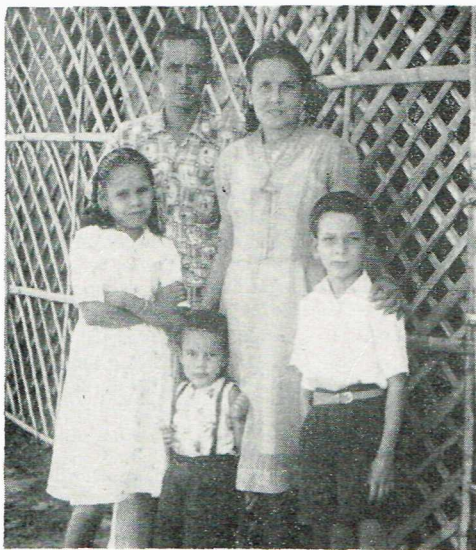
My favorite Scripture is Psalm 103.

Consuelo Hurtado, Cuba

An Anglo-Indian Couple and a "Mission Church"

To begin with, my husband was transferred to a place named Saran, in which there was no church, which was a very great loss to us and many of the Christian folks. Anyhow, during our spare hours, we read the Bible, but could not understand it fully what God's Words meant.

But by the grace of God my husband got orders for a transfer to Saharsa. When he knew he was transferred to that place, he first inquired if there was a church, and got information that there



Mr. and Mrs. N. MacFarlane—an Anglo-Indian couple who with their three children have been living in Saharsa. Mr. MacFarlane is an engine driver on the railway.

is "a mission church." We were very happy and carried out the transfer immediately. In Saharsa we came to know Mr. and Mrs. Buckwalter. Mrs. Leoda Buckwalter was very good to sacrifice her time and have Bible classes.

While teaching of God's doctrine, we came to know God much closer and to know that there is no other greater God than He. The one who loves and adores and keeps God's Word shall not perish but have everlasting life. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him, shall be in him a well of water springing up in everlasting life." And also St. John chapter 7 and verse 17, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." During the teaching of St. John the Apostle these verses meant a lot to us.

Then sad news came and Mr. and Mrs. Buckwalter were transferred to Delhi, but to our luck and God knew that we are desiring to come closer to Him, and to seek for everlasting life, Miss Hare was sent to us and we have our Bible classes every week, which is a great blessing to us all and in which we are coming to know God much closer than what we were and now we know that there is no greater God than the true living God, who is our personal Saviour.

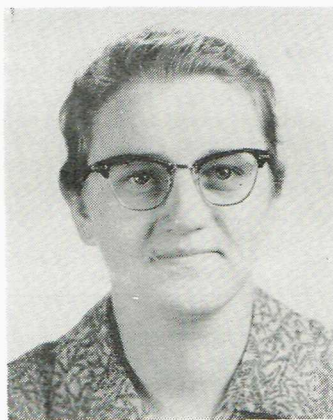
I pray and ask everybody on the face of the earth to come close and ask God to forgive them of their sins and to know Him as their personal Saviour and to seek everlasting life, which many of us are ignorant of seeking everlasting salvation."

—Mr. and Mrs. MacFarlane (written in English)

Visiting in the Nsezi Area

Our destination was not far from the mission but we could not take the route the crow flies. To eliminate mileage we did take a short route via Mr. Scott's farm. The hills and kopjes are very beautiful at this time of the year. When we came to the steep escarpment, I must admit that I was fearful to drive down over such a steep grade, and about halfway down we had to stop to open and close a gate. Our car was heavily loaded with equipment besides the six passengers. By the time we reached the first school we realized that we would not be able to return to the mission by the same road, because the girls had to get out several times and push the car up some of the hills.

When we got to Nsezi School about 2:15, the buildings were either locked or being repaired. So we took Elva, Eva Mae, and Molinah on to Tshalimbe, seven miles farther.



Mildred Myers

We arrived back at Nsezi near 4:30 and to our surprise there was a lot of activity all around. The women of the community were there working on the floors of two of the buildings, the church, and a double classroom. They carry black soil (ant dirt), break it into fine pieces, mix it with water, and then spread it over the floor. Afterwards for a week they have to pound it every day; they make it damp and pound it to fill in the cracks. This makes a very solid floor but it has to be kept in shape by spreading fresh manure over it each week. This freshens it and helps to keep it clean. (I know you wonder how this freshens and cleans a floor, but it does!)

We finally got our things unpacked and set up in a classroom, which had a cement floor and a tin roof. We were surprised but happy to have 112 people for the first night's service.

On Tuesday morning we packed a little lunch (later shared with seven people) and walked to the farthest village on the eastern side of the school. Mrs. Dlodlo, the pastor's wife, two teachers, and a student in Teacher Training at Mtshabezi, went with us this first day. We visited in the Maposa village first and learned that this was the home of two of our girls, Martha and Assah, who once worked at the mission. We next got into a Methodist minister's village; he had a large family and many people gathered from nearby for the service.

During this first day's visitation we got into many Christian villages. There were Methodist, Church of Christ, Apostolic; and later in the week, Seventh Day Adventists, Jehovah's Witnesses, and of course many Brethren in Christ. We visited in ten villages this first day. When we returned to the school at 4:15, the women were again pounding the floors.

On Wednesday morning we returned to the same area for visiting. The villages of Nsezi are situated in a "line," villages are close together and we didn't need to do a lot of walking to visit six villages. We returned for the mid-week prayer meeting.

It was thrilling to see these dear people of Nsezi work. The women came early to work on the floors and the men were making a new door frame for the church. A large domestic science classroom, new and yet incomplete, is being used as their church at present. It has only a ground floor and is quite dusty at times. Before prayer meeting they sprinkled the floor with water which made it cool and refreshing for the service.

As soon as the bell rang for the service to start, everyone left his work and came for prayer meeting. As we were going into the church Mary was asked what we had planned for the service. Her reply was, "We thought the minister would be in charge." I ended up speaking and used Acts 2 for the message, since I had just taught this chapter in class. There was a warm spirit in the service and good response in testimonies.

As soon as the service was finished everyone went back to pounding floors. This indeed was a thrilling sight. The pastor told us that he has the churchmembers work on the floor in the church and the classmembers work on the classroom floors! The women wanted Mary and me to help pound their floors and so we did not go out visiting that afternoon, most of the people being there at the church working. This gave us some time to prepare for the evening service. Leon, a teacher training student, gave the talk to the children and Mary used flannelgraph illustrating the Christian soldier in Ephesians 6. There were 160 present and four mothers stayed to pray.

On Thursday both Mr. and Mrs. Dlodlo, minister and wife, went with us for visitation. We divided into two groups for most of our visiting that day and we got into 19 different homes. We first had a lovely visit with Naka Ennie Ncube, a dear mother in the Lord.

We spoke on the "Two Ways." Several raised their hands for prayer. In another village in which we gave the "Two Ways" a man was ready to repent. Since so many of the villages were close together we called several villages together for a service. The people we were meeting now were mostly church people. At this meeting I met several girls whom I had taught at Mtshabezi. We felt that we had a very profitable day of visiting. One hundred fifty-seven attended the evening service.

Friday morning we left early because we planned to walk to the next school, Mbezingwe, and five miles beyond for a wedding. After visiting several villages, we decided to start to Mbezingwe for the wedding. We hadn't gone far till one of our teachers and his wife came along in their car and asked if we didn't want to ride, so they took us right to the school. Joel

Dube, a teacher whom we know and had taught, was being married. Bob Lehman, wife and family, also came for the wedding and brought Nancy Kreider with them. It was a good opportunity to get caught up on mission news and mail—what a treat!

It was one of the nicest weddings we have attended. After the bride and groom entered the village his father, who is blind, gave a good talk to the people and invited his son's wife to their home. A very good atmosphere was present throughout the day. They gave us cold drinks, rice, potatoes, cabbage, and a whole chicken to eat and then bread and tea followed. The Lehmans took us back to Nsezi School so we would be there in time for the evening service. You never know how long wedding feasts are going to last in Africa! One hundred twenty-four people came to the service this evening; some had gone to the wedding and couldn't get back in time for service.

After visiting several villages on Saturday morning, we went to Rhoda Kumalo's village. She was so faithful in helping us in our visitation that week. Her brother Richard is here in Secondary School and seems indifferent to spiritual things, and we did want to meet him at his home. He only came to the services on Sunday while we were at Nsezi. He used the excuse that it was too far to walk, yet his dear mother walks to the school every day to help with the floors. Pray for Richard.

Finally we arrived at Sibanda's village at 3:00, where many people had gathered for the beer drink. Some were already drunk. In a situation like this one's heart is torn and burdened. If only they would break away from Satan's bands and let the power of God lead their lives! Fourteen men and twelve women joined us for the service, while many others were inside the huts, and others on the far side of the village. Mr. Dlodlo visited with us again this day and he gave the message on Christ's coming. He then asked me to show the people the picture I had on the "Two Ways" and tell them about it, so actually they got two sermons that afternoon.

Sunday morning one hundred forty-three children came for early morning Sunday School. Samuel Maposa who is now at Mtshabezi in Teacher Training, is in charge of the two Sunday Schools at Nsezi during the holidays. At the mid-day Sunday School, forty-seven adults attended. At least one hundred fifty were there for the church service.

After breakfast we discovered that our car had a flat tire, and so we jacked it up and left it until evening when some of the teachers helped us change it. Before Sunday School we went to the home of Lois Dube, a teacher here at Matopo. We learned that her mother had already gone to help finish the beer that remained from Saturday. Lois, her father, brother and wife and children were there and are all Christians. It was such a great joy to give encouragement to these believers. We then returned for a bit of lunch and Sunday School and the church service. Mr. Dlodlo spoke in the service; one girl stayed to repent and other stood for prayer. Again we met some new faces.

As soon as everyone had gone—it was then 3:00—we went to visit Samuel Maposa's village. His father works in Bulawayo and is at home only on Sunday. Samuel's mother is a Christian but his father had never repented. Samuel has been a good faithful Christian and he helped us in leading the choruses for the children's services each night. He had told us that Sunday morning that he believed his father would repent that day and the Lord honored his faith; because before we left their village that afternoon Mr. Maposa came to the Lord. Mary spoke on how Christ suffered and died for our sins. She asked if anyone wanted

to repent, but there was no response, except that the mother did ask for prayer. When the service was finished we gave out tracts and asked Mr. Maposa if he didn't want to repent today, and he quickly answered *yes*. I wish you could have seen the smile on Samuel's face when they came out of the room after prayer. Maposa had a changed face as well. Samuel was really overjoyed and brought his father to church that night. Help pray for this father.

Our last visit was to the minister's home where they served us tea, and then we had prayer with them. Mr. Dlodlo took us back to the school in his little car; it was getting late and they gave us a chicken to bring back to the Mission.

Our closing evening service seemed to last a long time; the preacher gave a closing illustration after the message. There were 177 present. The Lord certainly blessed these evening services with His presence and we are thankful to Him for it.

Since we were in a more or less Christian area we had to prepare messages for the believers and our hearts were stirred and thrilled by them.

On Monday morning we were up bright and early getting our things packed for our return home. After breakfast we visited one more village, the Ngwanya family, a faithful family in the church.

When we returned to the school all the mothers were there busy pounding the floors, but this time with stones.

We went to Tshalimbe for Elva and Eva Mae. They had prepared lunch for us, so while we ate we shared our experiences of the past week. We left for town around 1:00 and got to Bulawayo about 3:00. Our trip back to the Mission was long, for instead of traveling 35 miles we went 80 to get home. While the tire was being fixed in Bulawayo we went to Climenhagas and gave them a brief report of our week's visitation.

The Business of Missions: A Going Concern

"Exactly that. When our Lord gave those final instructions, 'Go ye into all the world and preach the Gospel to every creature,' His followers took the matter seriously and literally. From that time on, going became the business of their lives. The Book of Acts is principally taken up with the story of their marches. We see them going to Samaria, Syria, Cyprus, Pamphylia, Galatia, Asia, Macedonia, Greece, Italy, Spain. The missionary journeys of Paul were the typical thing in the early Church. He called himself the 'Apostle to the Gentiles' (foreigners) and he could not have made the purpose of his ministry more plain if he had nailed over the door of every Church he founded a sign reading, THIS IS A GOING CONCERN.

"... the genius of the Christian religion is its spirit of expansion."
—Cornelius H. Patton, "The Business of Missions."

We are now back at the Mission, but our thoughts and daily prayers are with the people of Nsezi, one of the largest churches among our outstations in Africa. 130 church members and many class members.

The people had all been very kind to us; they brought us many gifts of food: mealies (corn), peanuts, sweet potatoes, peas, ground nuts, sugar cane, milk, eggs (these were greatly appreciated; we had ten to bring along home), jam, bread, biscuits, money for candy and other things.

Pray for the Nsezi Church!

—Mildred Myers, Matopo Mission

CHURCH NEWS

BULLETIN-BITS

Dr. Robert Smith, Lititz, Pa., spoke during the Christ's Crusaders Hour at Crossroads, Pa., Sunday evening, July 9.

The Summer Bible School project at Palmyra, Pa., was a goal of \$105.00. This amount is needed to purchase asbestos shingles at 28¢ apiece to be used as siding on the Mission Church at DeRossett, Tennessee.

Dr. Clyde Narramore was guest speaker at a Men's Fellowship Breakfast at the Palmyra Church, Pa., Sunday morning July 30. Leaders of other churches in the community were invited to share in this special fellowship.

Paul Charles has accepted a call to be pastor of the Pasadena congregation, California, assuming responsibility for the work, September 3, 1961.

Central Star news bulletin announces that Abraham Becker of Watertown, South Dakota has accepted the call to be pastor at Pleasant Hill, Ohio.

Samuel Wolgemuth served as guest speaker for the Michigan Youth Conference, held at the Leonard Church July 29-30.

Sherkston, Ontario, reports all-time highs in attendance comparisons for the month of June; Morning Worship, 252; Sunday school, 218; Evening Service, 93; Prayer Meeting, 42.

Valley Chapel, Ohio featured a Fellowship service Tuesday evening June 27. Special guests were the former pastor and wife, Bro. and Sr. David Wenger. They report 118 present for the occasion.

Dr. Henry Kreider, Elizabethtown, Pa., soon to leave for service under the MCC near Jordan, gave words of farewell to the congregation, Sunday morning, July 9.

News from Kenbrook Bible Camp, Lebanon, Pa., reports the camp filled to capacity for Boy's Camp, July 1-8. This was the week for 8, 9 and 10 year olds.

Mr. and Mrs. Victor Dourte shared in the Sunday morning service at Hollowell, Pa. July 9.

Marlin K. Ressler, pastor of the Hollowell Church, conducted the morning devotions over Station WAYZ, Waynesboro, Pa. the week of July 10.

The church board at Lancaster, Pa., met with an architect to discuss future building plans Tuesday evening, July 18.

Herbert J. Hoover served as Protestant Chaplain at the Waynesboro Hospital the week of July 3.

Henry F. Landis, Des Moines, Iowa brought the morning message at Air Hill, Pa., Sunday morning, July 9.

Hummelstown, Pa., requests those attending morning worship elsewhere to bring back with them a copy of the church bulletin.

The Tri-County Youth Conference including Centre, Clinton and Lycoming Counties, Pa., held their Annual Youth Camp July 15-16 with Rev. Graybill Brubaker and Miss Martha Long as guest speakers.

Clair Sherk, Lancaster, Pa., conducted a two-week Tent Campaign with the Cedar Grove congregation near Mifflintown, Pa., during the month of July.

Chambersburg, Pa., reports second quarter average attendance: Sunday School, 323; Morning Worship, 217; Evening Service, 146; Prayer Meeting, 83.

The Upland congregation, California are in the midst of a parsonage building program. They report 153 hours of donated labor the week of July 10.

Gratersford, Pa., had Sunday, July 16 as Missions Day. Henry N. Hostetter, Anna Wolgemuth, and Eva Mae Melhorn were guest speakers.

Dale Ulery, Springfield, Ohio served in revival services at Belleville, Pa., July 16-30.

SPRINGVALE, ONTARIO

The Springvale congregation, Ontario, announces a special dedication service for an addition to the church building and new furnishings, Sunday August 13. E. J. Swalm, J. N. Hostetter, and the Wainfleet Gospel Four are scheduled to take part in the day's program.

OAK RIDGES, ONTARIO

We began the month of April with a special Easter program presented by the children of the Sunday school. William Charlton was guest speaker for our anniversary service and our pastor led in the Week of Evangelism, April 16-23. All of these services with our spring lovefeast occasion were times of blessing and inspiration.

Missions either by the ministry of relief or direct service on the mission field were represented to us by Henry Hostetter, Eva Mae Melhorn, and Lorne Ruegg, now on furlough from the work in Jordan.

We are thankful to the Lord for an increase of 13.7 in our Sunday school thus far over the average attendance of the same period of 1960. One of our young boys, Harry Turriff, recently followed the Lord in baptism. We pray the Lord's guidance upon his life.

Lois Wideman

MT. PLEASANT, PA.

Evangelism, a Bible conference, mission emphasis and a special service emphasizing relief work were particular points of emphasis during the second quarter of 1961.

Luke Showalter, a minister in the United Zion Church was evangelist for our spring Week of Evangelism. There was a spiritual refreshing among us as he sincerely presented God's Word. Luke Keefer ministered in our week-end Bible Conference the forepart of May, and Harry Burkholder stirred our hearts with his report covering his own conversion and the wonderful workings of the Lord at the Life Line Mission in San Francisco.

The Sunday following General Conference, Norman Wingert, who recently returned from Hong Kong, spoke to us of experiences while working in the relief program under the MCC. We were deeply impressed with his spirit of heart compassion for those suffering not only spiritually but for the want of necessary material things. His statistics—needy individuals placed side by side two feet apart reaching around the world twenty-five times at the equator—made a rather startling impression upon our congregation. The same evening, Helen Ho, a Chinese lady spoke to us of experiences while working among her own people.

We had an average attendance of 199 in our Summer Bible School, held June 19-30, 1961.

We appreciated the children and young people who showed good interest and the faithful staff of teachers who ministered the Word.

MOWERSVILLE, PA. REPORTS ON VACATION BIBLE SCHOOL

Our Vacation Bible School was held May 29-June 2, 1961. The total enrollment reached 244 with an average attendance of 230.

Many boys and girls responded to the invitation to receive Christ as their Saviour. An offering of \$103.00 was received and given to the building of the new Baltimore Church.

The closing night saw many parents of the children in attendance listening carefully to the boys and the girls present portions of what they had learned in Bible School. The seed has been sown, we trust God to water the seed and bring a harvest.



Boyle (Ontario) Quiz Team, representing the Canadian Conference at General Conference at Roxbury, Pa., in June, l. to r., Donald McNiven, Marlene McPherson, David Comfort, Rhoda Comfort, George Comfort and Sharon Beamer.

BOYLE, ONTARIO

We began the second quarter with our Lovefeast occasion combined with a special service dedicated to the home. Bishop E. J. Swalm, assisted by Paul Nigh and Edward Gilmore, ministered the Word. A child was dedicated to the Lord on Sunday morning.

Rev. Daniel Baughey from Michigan was with us for a special Week of Evangelism May 16-21. His inspiring messages were much enjoyed. Lorne and Lois Ruegg gave an interesting account of their work in Jordan, showing many items which they brought back with them.

Our young people were the successful quiz team in the Canadian Conference. This gave them a trip to Roxbury to attend General Conference and share in the finals of the whole church. During our pastor's absence to attend General Conference, Milton McPherson of the Church of the Nazarene at St. Catharines brought us the morning message.

During the latter part of June, the Lester Hess family from Pennsylvania shared with us in a midweek prayer service. His message from the Word and several numbers in song by the family were enjoyed by all.

Juddie Peyton, Mt. Hope, W. Va., is scheduled to conduct our summer tent meeting July 26-August 6.

Gladys Beamer

FAIRLAND, PA.

These special days were observed at Fairland during the months of May and June: Rally Day, Mother's Day, Home Department Sunday, Children's Day, with the children participating in an evening program of song and pantomime, Cradle Roll Sunday, and Commencement Sunday. One Sunday we had special emphasis on the home. Mr. and Mrs. Clarence Lehman promoted and planned the program and provided literature and recordings

for the congregation's use. Five children were dedicated to the Lord.

Recent guests with us were Dr. Asa Climenhaga, who gave us a series of three messages on our church history and heritage; Brigadier Lyle Rader, evangelist of the Salvation Army, gave us a Sunday morning message; Harry Burkholder, from the Life Line Mission in San Francisco, inspired us with his message on a Sunday evening, and Bishop Carl Ulery of the Central Conference, visited with us in a morning worship service.

Rev. and Mrs. Doyle Book, missionaries to Japan, showed pictures and spoke in our June first WMPC Meeting.

Thirteen of our members completed a five-week Teacher Training Course taught by Pastor Hock, using the text book *Apt to Teach*, by D. K. Reisinger and Clate A. Risely.

A dedication service was held in June for twelve Christmas Bundles, provided by the Sunday School classes and the Sewing Circle. These were then delivered to the MCC clothing center in Ephrata, Penna.

Our former pastor, Rev. Riall Stump, has accepted a call to serve as a minister at the Life Line Mission in San Francisco. We will miss him in our church family.

Rev. Paul Hill of the New York City Mission visited us the opening night of our Daily Vacation Bible School. Our DVBS enrollment was 252 including teachers and staff with an average attendance of 214. There were five decisions for Christ. The project was funds to provide bedding and a sweeper for the New York City Mission.

N. Light



Seniors Night at Crossroads, Lancaster Co., Pa.

CROSSROADS, PA.

Enthusiasm ran high as the Refton and Crossroads Bible Quiz teams met here May 28 to determine which team would represent the Atlantic Conference at General Conference. Crossroads came out ahead, with Refton giving very close competition.

Since Christian young folk cannot always find the proper type of enjoyment at a high school Senior Prom, our Christ's Crusaders sponsored Seniors Night May 30, honoring the graduates of what was formerly known as Donegal District and Rapho District. The main feature of the evening was the showing of "The Beginning of Wisdom," a film emphasizing the importance of young people keeping Christ first as they go into advanced training.

Mrs. Doyle Book very interestingly presented a pictorial talk about "Women of Japan" at our Sunshine Band Mother-Daughter Fellowship, held in Hostetters Banquet Hall on June 2.

We shall not soon forget Brother Harry Burkholder's visit with us, Sunday morning, June 4. His exaltation of Christ when speaking of his own conversion, as well as the activities at Life Line Mission, were indeed inspiring.

Wednesday evening, June 7, Hazel Compton spoke briefly concerning God's work in the

leper colony in India with which she has been associated, and Eva Mae Melhorn shared with us thoughts on prayer and its effect on missions.

It was good to have Wilmer Heisey "home" to present the morning message June 11. In the evening Christ's Crusaders meeting our high school and college graduates had charge of the invocation. Bishop Henry Ginder followed with a talk to the graduates, and also gave the evening message.

On June 25 the Graybill Brubakers spoke of mission activities in Africa, by way of pictures.

June 19 to 30, Vacation Bible School teachers and workers were busily engaged in a fruitful attempt to instill the Word of God in the hearts of children, young people, and adults. The average attendance was 204. Our project was securing sufficient funds for purchasing a bell for the Mbabala Church in Northern Rhodesia.

It was a pleasure to have Graybill and Ethel Brubaker share so excellently in teaching and song leading. On Visitors Night Graybill showed some very interesting pictures to the entire school; and under his direction the Children's Chorus presented a number of musical selections. Pastor Thuma was speaker for Decision Night, and we are deeply grateful to the Lord for several who responded to the invitation to accept Christ.

Thursday evening, July 6, our Men's Fellowship held its first meeting, with an attendance of around seventy. This was a Father-Son Luncheon. Joseph Lehman of Conestoga, Pennsylvania was present to explain the purpose and possibilities of Men's Fellowship.

BEULAH CHAPEL, SPRINGFIELD, OHIO

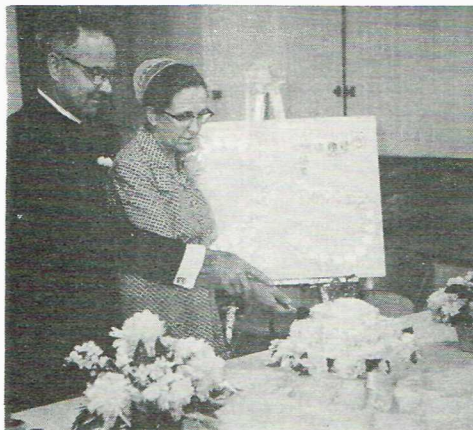
A chartered bus left Springfield on July 1 carrying thirty-three youths ranging in ages from ten to eighteen years. The bus was enroute to Covenant Cove Camp, Prescott, Michigan, a reward to these young people for regular Sunday school attendance plus good conduct and interest in studying the Word. Rev. and Mrs. Dale Ulery, Bro. and Sr. Glendon Snider, and Philip Grisso served as counselors for the group.

Fishing, boating, sports activities, craft classes, music classes and Bible study were enjoyed, plus the evening evangelistic services. Messages given were both challenging and

geared to fit the "youth of today." There were many who responded to the gospel call giving their hearts to the Lord. A tired but encouraged group in the work of the Lord, returned to Springfield July 8. We are thankful to God for those who had part in making this trip possible.

With sad hearts we laid away our beloved Sister Snider, widow of Bishop Wilber Snider. Our loss is her gain.

Mrs. James Payne



Rev. and Mrs. Flewelling celebrate 25 years

TWENTY-FIFTH WEDDING ANNIVERSARY

In observance of their twenty-fifth wedding anniversary Rev. and Mrs. E. C. Flewelling were guests of honor the evening of June 7. Members and friends of the Souderton Brethren in Christ enjoyed a period of fellowship following the mid-week prayer meeting. A love offering was presented to them.

Rev. and Mrs. Flewelling are the parents of five children: Harold of Green Springs, Pa., Barry, Grantham, Pa., Betty (Mrs. Erwin Wasser), Souderton, Pa., Weldon, Hilltown, Pa., and Carl at home. They are the proud grandparents of five grandchildren. May the Lord continue to be their strength and shield as they serve in His vineyard.

Births

BRINNEHL—Daniel Arthur, born July 13, 1961 to Mr. and Mrs. Richard Brinnehl, Chicago Mission congregation, Illinois.

MEYERS—Rodney Alan, born to Thomas and Doris Meyers, July 1, 1961, New Guilford congregation.

BLAKESLEE—Cheryl Ann, third child, born to Mr. and Mrs. Ray Blakeslee July 4, 1961, Clarence Center, New York.

BROOKS—Linda Kay, fifth child, born to Mr. and Mrs. Frank Brooks, May 19, 1961, Clarence Center congregation, New York.

CRIDER—Dean Carlton, born July 11, 1961 to Mr. and Mrs. Harold Crider, Souderton congregation, Pa.

DITTY—Stephen Craig, born to Mr. and Mrs. Charles Ditty, June 9, 1961, Souderton congregation, Pa.

EBERLY—Kimberly Ann, first child, born to Mr. and Mrs. Richard Eberly, May 28, 1961, Air Hill congregation, Pa.

GATZ—Martin Earl, born to Mr. and Mrs. William Gatz, July 2, 1961, Montoursville congregation, Pa.

RICE—Scott Bradley, born to Mr. and Mrs. Bradley Gene Rice, May 22, 1961, Jemison Valley congregation, Little Marsh, Pa.

TROST—Michelle Lynn, first child, born to Mr. and Mrs. John Trost, June 3, 1961, Clarence Center congregation, New York.

WASSER—Wayne Ralph, born to Erwin and Betty Wasser, May 22, 1961, Souderton congregation, Pa.

NEGLEY—Elizabeth Joy, born to Mr. and Mrs. Jesse Negley, June 22, 1961, Silverdale congregation, Pa.

Weddings

EBERLY-SWOPE—Miss Virginia L. Swope, daughter of Mr. and Mrs. Ambrose Swope, Chambersburg, Pa., and Ray R. Eberly, son of Mrs. Pearl Eberly and the late Merle Eberly, were united in marriage April 15, 1961 in the Church of the Brethren, Chambersburg, Pa. The ceremony was performed by Rev. Ervin F. Block.

HOSTETTER-WINGERT—Miss Julia Wingert, daughter of Mrs. Elam Hoover, Chambersburg, Pa., and Abram N. Hostetter, son of Mr. and Mrs. Jacob Hostetter, Chambersburg, Pa., were united in marriage February 24, 1961 in the Calvary Brethren Church, Hagerstown, Md., with the Rev. Jack K. Peters performing the ceremony.

HERR-BRECHBILL — Miss Leola Brechbill, daughter of Rev. and Mrs. Earl D. Brechbill, Greencastle, Pa., and Mr. Paul B. Herr, son of Rev. and Mrs. Ohmer Herr of Englewood, Ohio were united in marriage, June 16, 1961 in Greencastle, Pa. The ceremony was performed by the groom's father assisted by the bride's father.

BRADFORD-MILLARD — Miss Sharon Joyce Millard, daughter of Mr. and Mrs. Ben Millard of Houghton Center, Ontario, became the bride of Bennet Wayne Bradfield, son of Mr. and Mrs. Kenneth Bradfield of Tillsonburg, Ontario, July 1, 1961. The ceremony was performed by the bride's pastor, Rev. Basil Long at the Houghton Center Brethren in Christ Church.

KEEFER-ENGLE—Miss Annabel Engle, daughter of Mr. and Mrs. Daniel Engle, West Milton, Ohio, and Earl Keefer of Millersburg, Pa., were united in marriage at the Highland Brethren in Christ Church Dec. 31, 1960. Rev. Paul Hill performed the ceremony assisted by the pastor, Rev. Andrew Slagenweit.

MARTIN-YODER—Miss Laona Joyce Martin, daughter of Mr. and Mrs. Emerson Martin,



Beulah Chapel, Ohio, Youth Group ready to leave for Camp. James Payne and Glendon Snider, counsellors, appear on the left, Rev. and Mrs. Dale Ulery on the far right.

Clarence Center, New York, became the bride of Mr. J. Laverne Yoder, son of Mr. and Mrs. Jacob Yoder of Sarasota, Florida, April 22, 1961 at the Clarence Center Brethren in Christ Church. The candlelight ceremony was performed by the bride's pastor, Rev. Paul Hostetler.

REESE-BERT—Miss Naomi Bert, daughter of Mr. and Mrs. Ezra Bert, Newburg, Pa., and Martin Reese, son of Mr. and Mrs. Paul Reese, were united in holy matrimony April 15, 1961 in the Mowersville Brethren in Christ Church. The pastor of the bride, Rev. Barton Starr, performed the ceremony.

WINGER-LONG—Miss Janet Faye Winger, daughter of Mr. and Mrs. Benjamin Winger of Wainfleet, Ontario, and Gerald William Long,

son of Rev. and Mrs. Basil Long, Langton, Ontario were united in marriage May 3, 1961 in the Wainfleet Brethren in Christ Church. The father of the groom, Rev. Basil Long, performed the ceremony with the bride's pastor, Rev. Edward Gilmore assisting.

Obituaries

MILLER—Katie G. Miller, Perkasio, Pa., born February 4, 1872, passed away July 10, 1961 at Sellersville, Pa. Sr. Katie, as she was known, was a member of the Silverdale Brethren in Christ Church since 1911. She began teaching Sunday school in 1897, though she was not converted until 1911.

She broke ground for the newly dedicated

church in October 1960, praying to remain till that date. God honored her request.

Funeral services were held at the Silverdale Church on July 15, 1961 with the pastor, Rupert Turman officiating, assisted by Rev. Edwin C. Rosenberger. Burial was in the adjoining cemetery.

MUSSER—Benjamin L. Musser was born September 17, 1876 in Lancaster County, Pa. He departed this life from near Shippensburg, Pa., June 10, 1961. In his early years he moved to Franklin County and was a member of the Mt. Rock congregation. Surviving are a son, Samuel W. Musser, Shippensburg, Pa.; three daughters, Mrs. Ezra Hess, Mrs. Fannie Sollenberger and Mrs. Paul A. Wingert, all of Chambersburg, Pa.; a foster son, Mervin Dengler; thirteen grandchildren, and one sister.

Missions in America

Explanatory note: Missions (*) and Extension Churches are listed as per address.

ALLEGHENY CONFERENCE

Baltimore 21, Maryland: Rev. LeRoy Walters, pastor, 925 Homberg Avenue, Church address, Marlin Avenue, Telephone MU 6-3189

Blairs Mills, Pennsylvania: Rev. Kenneth Melhorn, pastor, Willow Hill, Pa.

*Blandburg, Pennsylvania: Rev. William Berry, pastor

Breezewood, Pennsylvania (*Mountain Chapel, Ray's Cove*): Rev. Norris Bouch, pastor, Altoona, Pa., R. 2, Box 566

Holidaysburg, Pennsylvania (*Canoe Creek and Mt. Etna Churches*): Rev. Roy Zook, pastor, R. 2

Hopewell, Pennsylvania (*Sherman's Valley*): Rev. Earl Lehman, pastor, R. 2, Telephone—New Granada, Murry 5-2344

*Ickesburg (*Saville Church in Liberty Valley*): Rev. Merle Peachy, pastor, Thompsontown, Pa., R. 1

Iron Springs, Pennsylvania: Rev. James Leshner, pastor, Fairfield, Pa. Box 5, Telephone—Fairfield 17W

Little Marsh, Pennsylvania (*Jemison Valley*): Rev. Samuel Landis, pastor, Telephone—Westfield, Pa. Emerson 7-5355

Mt. Holly Springs, Pennsylvania: Rev. Edward Hackman, pastor, Mounted Route

Red Lion, Pennsylvania: Rev. Samuel Lady, 207 Maple Avenue, Hanover, Pa. Telephone—MElrose 7-3585

Ringgold, Maryland: Rev. Chester Wingert, Greencastle, Pa., R. 3

Saxton, Pennsylvania: Rev. Glenn Hostetter, pastor, 816 Miiffin Street, Saxton, Pa. Telephone—5-2958, Church address, 700 Weaver Street

Three Springs, Pennsylvania (*Center Grove Church*): Rev. Marion Walker, pastor

Uniontown, Pennsylvania (*Searights*): Not decided

ATLANTIC CONFERENCE

Allisonia, Virginia (*Farris Mines*): Bruce Urey, pastor

Broadway, Virginia (*Fulks Run*): Rev. Fred Parks, pastor, Linville, Virginia

Callaway, Virginia (*Adney Gap*): I. Raymond Conner, pastor, Callaway, Va., Telephone—Bent Mountain, 12 J 31

Callaway Church: Rev. Calvin B. Fulton, pastor, 1531 Riverdale Road, S.E., Roanoke 13, Virginia

Harrisburg, Pennsylvania (*Messiah Lighthouse Chapel*): 1175 Bailey Street, Harrisburg, Telephone—CEdar 2-6488, Rev. Joel Carlson, pastor, Mrs. Faithie Carlson, Misses Elizabeth Kanode, Beulah Lyons

Hillsville, Virginia (*Bethel Church*): Rev. Leon Herr, pastor, Hillsville, Va., R. 4, Telephone—Sylvatus, RO 6-3238

*Hunlock Creek, Pennsylvania: Rev. Ross Morningstar, pastor

*Llewellyn, Pennsylvania: Rev. Charles Melhorn, pastor; Telephone—Minersville, Liberty 4-5206

*New York City, New York: 246 East Tremont Avenue, Bronx 57, New York, (*Fellowship Chapel*) Telephone—TR 8-0937, Rev. Paul Hill, pastor, Mrs. Evelyn Hill, Mrs. Esther Robinson, Miss Alice McCready, I-W and V.S. Workers: Miss Mary Lou Ruegg, Mr. Dallas Robinson

*New York City, New York (*Brooklyn Mission*): 984 Bedford Avenue, Brooklyn 5, N.Y., Parsonage, 246 East Tremont Avenue, Bronx 57, N.Y., Rev. Harold Bowers, pastor, Mrs. Catherine K. Bowers

Philadelphia, Pennsylvania: 3423 North Second Street, Philadelphia 40, Pa., Telephone—NEbraska 4-6431, Rev. William Rosenberry, pastor, Mrs. Anna Rosenberry, Miss Anita Brechbill

CANADIAN CONFERENCE

Delisle, Saskatchewan, Canada: Rev. Marshall Baker, pastor, 530 Fifth Street, Saskatoon, Saskatchewan, Canada

Hamilton, Ontario, Canada (*Ridgemount Brethren in Christ Church*): Cor. of Jameston and Caledon Streets, Office Telephone—FU 3-5212, Rev. J. Allan Heise, pastor, 396 West Second Street, Telephone—FU 3-5309

*Meath Park, Saskatchewan, Canada (*North Star Mission-Howard Creek and Paddock-wood Churches*): Rev. Maurice Moore, pastor, Mrs. Mabel Moore

Port Rowan, Ontario, Canada (*Walsingham Centre*): Rev. Arthur Heise, pastor

CENTRAL CONFERENCE

*Chicago, Illinois: 6039 South Halsted Street, Chicago 21, Illinois, Telephone—Wentworth 6-7122, Rev. Carl Carlson, pastor, Mrs. Avas Carlson, Misses Alice Albright, Grace Sider Cincinnati, Ohio: 2951 Sidney Avenue, Cincinnati 25, Ohio, Rev. William Engle, pastor Dayton, Ohio (*Church, 831 Herman Avenue*): Rev. Ohmer Herr, pastor, Clayton, Ohio, R. 1 Dearborn, Michigan (*near Detroit*): 4411 Detroit Street (Church and parsonage), Rev. Maurice Bender, pastor

Ella, Kentucky (*Fairview and Miller Fields Churches*): Rev. P. B. Friesen, Columbia, Kentucky, R. 3, Box 157

Garlin, Kentucky (*Bloomington Church*): Rev. Curtis Bryant

Gladwin, Michigan, R. 4: Rev. Gary Lyons, pastor

Hillman, Michigan, R. 1, (*Maple Grove Church at Rust*): Rev. Milford Brubaker, pastor

Knifley, Kentucky: Rev. Gaylerd Miller, pastor Massillon, Ohio (*Amherst Community Church*): Rev. Orvin White, Jr., pastor, 1056 Concord Avenue N. E., Massillon, Ohio

Shanesville, Ohio: Rev. David Buckwalter, pastor

Sheboygan, Wisconsin, 2016 North 13th Street: Telephone—Glencourt 8-2627, Rev. Tyrus Cobb, pastor

Sparta, Tennessee, R. 7 (*DeRossett*): Telephone—Sparta, RE 8-2518, Rev. John Schock, pastor

Uniontown, Ohio: Rev. Henry P. Heisey, 4052 Georgetown Rd., Canton 5, Ohio

West Charleston, Ohio: Rev. Hess Brubaker, pastor, Phoneton, Ohio, Box 82, Telephone—Tipp City 8256

MIDWEST CONFERENCE

Colorado Springs, 2402 East Caramillo Street, Colorado Springs, Colorado: Rev. Earl Engle, Jr., pastor

PACIFIC CONFERENCE

Albuquerque, New Mexico: Church and parsonage, 541 Utah Street, N.E., Telephone—AL 6-9492, Rev. John Bickler, pastor

*Bloomfield, New Mexico (*Nacajo Mission*): Telephone—Farmington YR 6-2386, Rev. J. Wilmer Heisey, Mrs. Velma Heisey, Dr. John Kreider, Miss Ethel Wolgemuth, Rev. John R. Sider, Mrs. Ethel Sider, Misses Dorothy Charles, Ida Rosenberger, Verna Mae Ressler, Rosa Eyster, Jane Monn, Mary Olive Lady, Anna Marie Hoover, Edna Long, Mr. Ralph Halter, Misses Ruth Gettel, Janet Oberholtzer, Mildred Brillinger, Mrs. Anna Mae Ludwig, I-W personnel: Mr. John Ludwig, Dallas Shelley, Robert Myers, Interpreters: Fannie Scott, Peter Yazzie

Ontario, California: Rev. Nelson Miller, pastor, 13322 Archibold Avenue, Ontario, California

Salem, Oregon (*Labish Community Church*): Church address, 4522 Scott Avenue, N.E., Rev. Art Cooper, pastor, 4306 Scott Avenue, N.E., Salem, Oregon, Telephone—EM 2-7204

*San Francisco, California (*Life Line Mission*): Mission office and mailing address, 422 Guerrero Street, San Francisco 10, California, Telephone—Underhill 1-4820, (*Mission Hall and Hotel, 128 Fourth Street*), Rev. Avery Heisey, pastor, Mrs. Emma Heisey, Mr. Harry Burkholder, Misses Rhoda Lehman, Esther Hennigh, Dorcas Kline, Mr. Donald Ott

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Andrew Slagenweit
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He was a faithful servant of the Lord and a staunch supporter of the church and its program. He experienced the blessing of sanctification over sixty years ago while walking between the plow handles. In the Mt. Rock congregation he served for more than forty years as a deacon and for quite a number of years served as superintendent of the Sunday school. Most of his life time was engaged in farming; in some years he gave all of the proceeds to the Lord's work. Mission boards and the missionaries have fond memories of his contributions to the Lord's work.

In general church life he served for more than thirty years as a Trustee for the Messiah Children's Home. He served as caretaker and assisted in many tent meetings over the years. He served as trustee of the Roxbury Camp, a program in which he was much interested from its beginning. Bishop Charlie B. Byers, speaking in behalf of the Roxbury Camp Board, spoke words of deep appreciation stating that Bro. and Sr. Musser served as the first cooks at the camp and also gave money for the building of the first cottage on the grounds.

With a large crowd in attendance, funeral services were conducted at the Mt. Roek Brethren in Christ Church. Bishop Charlie B. Byers, Rev. Clifford Lloyd, the pastor, and Rev. Wilbur Benner shared in the service. Burial was in the adjoining cemetery.

HOOPER—Irvin B. Hoover, son of Benjamin W. and Elizabeth Brechbill Hoover was born December 4, 1892 near Detroit, Kansas. He passed away June 13, 1961. Converted at the age of 14 he united with the Bethel congregation and was a faithful and consistent member of the church.

He was united in marriage to Anna Zelma Lady Feb. 2, 1917. To this union were born five daughters. In 1927 his wife met with a tragic, fatal accident.

On May 22, 1930 he was united in marriage to Carrie Elizabeth Deemy of Dallas Center, Iowa. To this union were born three sons and two daughters. His second wife predeceased him in 1958. He was a devoted husband, a thoughtful father, a kind friend, and a faithful Christian.

He is survived by seven daughters, and three sons; Rozella Thrush, Shippensburg, Pa.; Virgie Hess, Gettysburg, Pa.; Faithe Musser, Abilene, Kansas; Eunice Engle, Upland, California; Mary Lou Eshelman, Kansas City, Missouri; Herbert C., Colorado Springs, Colo.; Glenn I., Bishop, California; Carol Wenger, Delores Kelly, and Harry D. Hoover of Abilene, Kansas. Also surviving are one brother, two sisters, twenty-four grandchildren and a large number of nieces and nephews and friends.

Funeral services were held at the Abilene Brethren in Christ Church with Rev. Cecil Plank officiating. Burial was in the Livingston Cemetery.

MCC News

MCC NEEDS PERSONNEL

Following are listed the immediate personnel needs of Mennonite Central Committee. Persons interested in these service opportunities should apply to Personnel Office, MCC, Akron, Pa.

PAX

Opportunities for Pax service exists now in Europe, Africa and the Far East. Fourteen Paxmen are needed for the Europe-North Africa program. Two college graduates are needed this fall to teach English and possibly science at the Christian Training Institute at Sialkot, Pakistan. There are openings for four Paxmen to do agricultural work on the island of Timor, Indonesia. These assignments in Timor will begin early in 1962, but those inter-

ested should apply immediately because of the time involved in obtaining visas.

MEDICAL WORK

Doctors and nurses are needed throughout the MCC program, both overseas and in the U.S. Openings for nurses are in Vietnam, India, Haiti, Newfoundland and in Mennonite mental hospitals. In Vietnam two nurses are needed to assist at the Nhatrang clinic and hospital. The assignment in India is for a Canadian nurse who could also share responsibility for feeding program administration in Calcutta. Doctors are needed for Indonesia, Thailand, the Congo and the domestic VS program.

DOMESTIC PROGRAM

At Akron MCC headquarters there is immediate need for an assistant in the Peace Section, two cooks and a mail clerk. In the mental health program there are openings for psychiatric aides in the three mental hospitals—Brook Lane Farm, Prairie View Hospital and Kings View Hospital—and for a secretary and a cook.

There are openings for Voluntary Service workers to serve as farm workers, secretaries, cooks, and unit leaders at Boys Village, Smithville, Ohio; Children's Center, Laurel, Maryland; Junior Village, Washington, D. C.; Wiltwyck School for Boys, Esopus, New York; and Ailsa Craig Boys Farm, Ailsa Craig, Ontario.

NEWS ITEMS

GRAHAM RECEIVES CITATION

Billy Graham, enroute to begin his Upper Midwest Crusade in the Twin Cities, received the Ninth International Youth's Distinguished Service Citation before 3500 delegates to the 46th International Christian Endeavor Convention in the Conrad Hilton Hotel in Chicago.

Clyde W. Meadows, international president of the organization, presided at the session, and the citation was presented by Dr. James Kelly of Glasgow, Scotland, vice president of the World's Christian Endeavor Union. Approximately 80% of the delegates were young people and more than 400 youth made decisions for Christ—either acceptance as Saviour and Lord or commitment to full-time service—in response to Dr. Graham's invitation.

CHURCH STEWARDSHIP: NAZARENES RATE NO. 1

The Church of the Nazarene currently is ranked No. 1 in per capita giving among American Protestant denominations with membership of 100,000 or more.

The 1961-62 annual booklet, *Stewardship Facts*, published by the National Council of Churches of Christ in the U.S.A. shows the first ten in the listing as:

Church of the Nazarene	\$135.51
Church of God (Anderson, Ind.)	104.51
Reformed Church in America	103.23
Presbyterian: U.S.	99.42
Lutheran: Missouri Synod	93.89
Presbyterian: United, U.S.A.	82.30
Evangelical and Reformed	80.92
Lutheran: Augustana	76.97
Lutheran: American	73.52
Congregational Christian	71.12

SHELF MAIL RATE INCREASE IN HOUSE

Washington, D. C. (EP)—The House Post Office and Civil Service Committee has voted 10 to 9 in executive session to table—and thus postpone indefinitely—a bill which would have increased the postage rate for first class letters to five cents and imposed heavy increases on

the rates charged religious and other non-profit periodicals in second class mail.

The measure, requested by Postmaster General J. Edward Day to raise an estimated \$754,000,000 in additional revenues, would have increased third class mail rates for non-profit organizations by 40 per cent and would have imposed increases ranging from 50 per cent to 125 per cent in the second class postage charges for non-profit periodicals. It had drawn heavy criticism from witnesses on behalf of religious publishing houses who said it would greatly increase their deficits and jeopardize the future of many smaller periodicals.

WARNS CATHOLICS AGAINST DISCUSSING BIBLE WITH JEHOVAH'S WITNESSES

New York (EP)—America, national Catholic weekly published here, has warned Roman Catholics who have inadequate knowledge of the Bible to avoid contacts with Jehovah's Witnesses.

Only "well instructed churchgoers can cope with the Witnesses in discussions of the Bible, the article said, and it cautioned that "unprepared Catholics will accomplish little and may endanger their own faith."

The article, written by Albert Muller, a member of the New York Catholic Evidence Guild, appeared in America just as 70,000 Jehovah's Witnesses arrived here for a six day Eastern Regional Convention. Mr. Muller is co-founder of Christ's Witnesses, a group of laymen who endeavor to counteract the proselytizing efforts of the Jehovah's Witnesses among Catholics.

"There is nothing more harmful than to underestimate a potential danger," the article pointed out, and it went on to say that the "Jehovah's Witnesses are specialists in their own peculiar way."

Said Muller: "In general, they know more about the Bible than most Catholics. Since they insist on carrying on all discussions on the basis of the Bible, a Catholic involved with them will be forced to meet them on their own grounds. While the Witnesses' view of the Bible is a distorted one, the deplorable lack of knowledge that a Catholic is likely to have of the Holy Scriptures puts him at a serious disadvantage."

SPRINGFIELD, MO.—The leader of the largest Pentecostal denomination of the world has warned Pentecostal churches of the danger of affiliating either with the National Council or World Council of Churches.

The Rev. Thomas F. Zimmerman, general superintendent of the Assemblies of God, with a world membership of approximately one and a half million, recently told Pentecostal leaders the NCC and WCC and Pentecostals are "miles apart."

Calling attention to three Pentecostal groups that recently applied for membership in the World Council of Churches, the Rev. Zimmerman told Pentecostal leaders, "these are not days for compromise."

Besides his position in the Assemblies of God, the Rev. Zimmerman is president of the National Association of Evangelicals, with an estimated 10 million members, and is a board member of the Pentecostal Fellowship of North America with an estimated million and a half adherents.

"Regardless of efforts of the World Council of Churches and the National Council of Churches to essay to call us 'brethren,' we are miles apart," the Rev. Zimmerman told a world gathering of Pentecostals in Jerusalem, Israel.